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CULTURAL LANDSCAPE PRESERVATION: ANALYSIS OF FIVE PRESERVATION MODELS

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CULTURAL LANDSCAPE PRESERVATION: ANALYSIS OF FIVE PRESERVATION
MODELS

A Thesis
Presented to
The Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Masters in Landscape Architecture

By
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Accepted by:
Dr. Matthew Powers, Committee Chair
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Dr. Grant Cunningham

ABSTRACT

In the recent past there has been a rise in concerns regarding the management and preservation of cultural landscapes. This project attempts to understand and analyze contemporary approaches taken by organizations around the world to preserve cultural landscapes. Five organizations are (1) United Nations Educational, Scientific and Cultural Organization (UNESCO), (2) Australian Heritage Council (AHC), (3) New Zealand Historic Places Trust (NZHPT), (4) National Park Service (NPS) and (5) Archeological Survey of India (ASI) have been selected for study. The existing preservation guidelines and two case studies from each organization are examined. The results of the study will help in understanding the similarities and differences in approaches taken by various organizations while building towards a common framework. The findings will also help create a methodological framework for nurturing cultural landscapes in India.

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CHAPTER I

INTRODUCTION

Nurturing heritage has been a part of cultures around the world. There has been an increase in organized management and preservation of heritage sites around the globe in last few decades. Although this study tries to comprehend the patterns of contemporary preservation efforts, it is important to understand interaction humans had with their surroundings and how did it evolved to be as we see it today. The next part of the document will start by elaborating on the traits of humans followed by the evolution of historic preservation.

Being Humans

Modern day humans are referred to as *Homo sapiens*. The word *Homo sapiens* has its origins roots in Latin, and the literal meaning of the word is “wise man”. Indeed, humans as a species can be termed a wise species due to the advanced brain, humans were able to settle nearly every landmass on this planet, changing and shaping it to suit their needs. Humans started to study and relate to their surrounding landmass to reap maximum benefits from the resources of the land. The early human habitation sites were located on the migratory routes of the herding animals (Ponting 1991). Soon humans understood wild plants could be domesticated and planted on a fixed piece of land. This enabled humans to produce food and support the population. The permanency in food supply made migration for the most part obsolete, fueling permanent settlement patterns (Ponting 1991). This stability increased human population concentrations, leading to complexity of the settlements. As more people started to live in close proximity, they began to share knowledge, which laid the foundation of culture. Culture can be defined as learning and sharing ways of living and thinking (Miller 2008). These changes in the landform around the human settlement were the manifestation of culture of place. Over time the manifestation was layered with added meaning, or at times transformed the manifestations to

something totally new. The human settlement became a document in itself, illustrating the relationship the inhabitants had with their surroundings. These manifestations were passed from generation to generation. With each generation receiving knowledge bank from the previous generation, a moral responsibility taking care of the knowledge passed on to them by the previous generation. These process, though the most idealistic, could not go on for indefinite period. The sharing of knowledge stopped due to various reasons, for example due to natural calamity, the site was rendered inhospitable or at times the sharing of knowledge was stopped due to reasons beyond human control. The physical features were left as a marker of time on the land. The future generations took care of the markers as moral duty.

If one pauses and thinks at the various humans settlements throughout history, one will realize each and every settlement is a response of humans manipulating the natural resources around them to create a niche for themselves. Across time and cultures throughout the world, there has been a conscious and unconscious effort to preserve historic sites (Jain 2007). Although this study tried to understand the patterns of contemporary preservation effort, it is important to understand the history behind the preservation process which has created the present preservation patterns. The next part of the text will introduce the evolution of the preservation of historic sites.

Evolution of Historic Preservation

The definition of historic sites below explains the entities and relationship of historic sites. “All the physical evidence from the past human activity and its associations, that people can see, understand and feel in the present world” (Rodwell 2007, 98). As mentioned earlier, the act of taking care of such historic sites spans across time and cultures around the globe, but the organized effort in nurturing historic sites is a fairly recent phenomenon. The first documented attempt to maintain historic structures can be traced back to 17th century Europe (Rodwell 2007 and Garvey 1983). In 1690 saw King of Sweden, Gustavus Adolphus II designated a post as

Director General of Antiquities. The job of the appointee was to list historic monuments and antiquities within the kingdom (Garvey 1983, 26). This was the first step towards organized preservation efforts and soon various European states started the process of listing structures with monumental architectural style within their respective kingdoms (Garvey 1983). France was one of the first states to document and preserve structures which lacked monumental architecture style, but had sufficient archeological value for its preservation (Garvey 1983). Elitist initially dominated the historic preservation fraternity, but this changed with the world wars. World War II in particular caused citizens to be involved with the preservation efforts, as many of the European cities lost their built heritage during the subsequent war (refer from Blackbook). There were concerns raised by citizens regarding what was being done in terms of preserving historic elements of their cities. This was a turning point in the way society looked at preservation as being part of their identity.

Though critiques of historic preservation stress that the preservation efforts are aimed towards the monumental elements (built fabric) of historic places, separating them from the context in which they are a part (Garvey 1983 and Rodwell 2007). This separation was caused due to the psyche of humans separating themselves from nature. Edward Casey mentions “the western philosophical thought of humans are sometimes viewed as being part of and sometimes separated from nature” (Stoffle et al. 2003, 97). In the case of historic preservation, the efforts were to separate human intervention from the realm of nature. The attempts were concentrated on stopping the changes to historic site and preserve the structure or site as it may have existed in its prime. Additionally, historic preservation efforts were romantic in their attempts (Rodwell 2007). Pioneering scholars like John Ruskin, William Morrison, Phillip Webb and W.R. Lethaby, all shared a common view towards historic preservation. Each of them stressed on the beauty historic structures possessed and how emotionally moving it was to see the historic buildings in their

preserved state (Summerson 1983, 18-20). Their tone was directed towards the importance of architectural style with undertones of memory playing a secondary role in our way of looking at historic structures. Later, generations of scholars tried to delve deeper into the reasons of why do we need to preserve our historic structures. Gaston Bachelard, J.B. Jackson, Lowenthal, Lynch, Nora and Rossi tried to explain the relationship between memory and built fabric (Mason 2004). Many anthropologist, geographers, sociologist, historians, architects and planners have shed light on this issue of memory and built fabric, but nearly all of them stress the importance of the built fabric followed by the surrounding (Mason 2004).

Recently the organized heritage conservation has seen a phenomenal reinterpretation. The field has increased its scope in a manner that increased its relevance and impact (Jain 2007). Cultural Landscape is one such aspect that reflects an increasing awareness of what constitutes cultural and natural heritage (Jain 2007). Until now we have acquainted ourselves with the construct of (humans interacting with the nature) and creating historic sites and nurturing them. We have also examined reasons regarding the way historic preservation has been addressed. The last part of the text ended with the introduction of the term of cultural landscape. The next section will help us understand the term cultural landscape.

Origins of the term Landscape and the concept of Cultural Landscape

The term, Cultural Landscape, is composed of two words with varied backgrounds. Previously, we have seen the definition of culture as the process of sharing of knowledge, and how it was fundamental in building up human society. The world landscape has a long evolutionary history; we will be introduced to it in the next part of the text.

The word we use in present day English “landscape” has its roots in German language. In the Middle Ages the equivalent words to landscape were *landscaef* and *landskipe* (Jain 2007 and Jones 2003). The word meant definable land tracks or boundaries (Jain 2007 and Jones 2003). The

term underwent a drastic change in perception in the early 17th century. It referred to artistic interpretations used to describe painting and depicting natural settings (Jain 2007). This change in the perception of the word had a sweeping effect on the way we look at the world around us regarding artistic expression, the cultural input in describing place or creating the landscape. Kenneth Olwig states Richard Hartshornes comment on the change in perception of landscape as, “the aesthetic usage of the term enabled users to shift from the landscape as sensation to the objects that produce that sensation” (1996, 630). The ties between culture or human thought play an important part in shaping the landscape around us. This tie was forgotten and instead the word “Landscape” became synonymous with artistic and beautiful.

Geographer Carl Sauer first used the term Culture Landscape in the early 19th century. Carl Sauer published his seminal work in 1925, “The Morphology of landscape”. It highlighted the concept of culture playing an important part in shaping the landscape. Sauer’s definition helped in breaking the mould of looking at landscape as pure artistic expression (Jain 2007 and Jones 2003). Sauer defined cultural landscape as “The cultural landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area is the medium, the cultural landscape is the result” (Sauer 1925, 46). Sauer’s approach towards understanding landscape lead to the acceptance that landscapes are caused when society and environment interact (Olwig 1996). Jain states Groth crediting Sauer to help reinterpret landscape as an action rather than an effect, in which humans are the key player in changing the natural settings (2007, 15).

J.B. Jackson was one of many scholars who laid emphasis on landscape being a form of text which is full of clues with the relationship between the land and the humans who have shaped it (Jain 2007). Jain also cites Ti-Fu Tuan commenting on landscape as the coming together of parts to form a whole. Landscape is also a feeling created in the mind of the observer (2007, 16). The text above will help the reader to understand Cultural Landscape is a phenomenon, which is all

around wherever humans (as a societal unit) have altered nature to create place and facilitate inhibition. The study of scholars suggests humans not only physically change the land but also incorporate designating meaning to the manifestations. This meaning to the manifestations adds to the value of the built fabric of the place and valuing it is central to preservation.

Historic Preservation to Cultural Landscape Preservation

Despite all the synthesis provided by scholars like Sauer, Jackson and Yi-Fu Tuan of human interactions with surroundings, and how humans shape the landscape, until recently there was a lack in implementation of such understanding of landscapes in the field of preservation (Jain 2007). The professional field of preservation stayed away from this holistic approach laying emphasis on singular building instead (Jain 2007). The site comprises of the built fabric (tangible) and the associated meanings (intangible). Architectural manifestations are the tangible element, and the psychological ties and cultural practices are intangible elements. The concept of intangible can be better understood with this definition “A set of living practices, knowledge and representations enabling individuals and communities to express themselves through systems of value and ethical standards” (Alofs 2008, 8).

The preservation approach has emphasized on the tangible (built elements), neglecting the intangible elements, which actually define or distinguish the place as we know today. The concept of humans interacting with nature to change it was expressed by Sauer in 1920s. It took nearly five decades to be even recognized this humans to nature interaction by professionals in preservation field. Munjiri in his 2004 publication states why the preservation industry may have yet to lay emphasis on the tangible heritage preservation as “the intangible had for long been an ignored heritage. Ways of life have been ignored because they are in simple formats” (2004, 12). Even world organization like United Nations Educational, Scientific and Cultural Organization (UNESCO) first mentioned Cultural Landscape in their document in until 1972. First steps to be

taken by UNESCO towards implementing Cultural Heritage recognized was not until the 1993, when Tongariro National Park was listed as an associative cultural site. This is the first site to understand the intangible ties the natives have with the landforms within the park.

Both the elements tangible and intangible mutually interact to define the place. If one wishes to preserve the place or site, both the elements should have equal emphasis. The preservation industry has been observed to lack this approach, and lay emphasis on the tangible (physical) elements. Though in recent past there has been increase in preservation efforts to break the mold of the stereotypical preservation model. Preservation professionals must understand these efforts emphasizing elements that are intangible and are crucial to defining a site as historically significant today.

CHAPTER II

SIGNIFICANCE

Cultural landscapes are illustrative of the evolution of human society and settlement over time. They are under the influence of physical constraints, and or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal (UNESCO 2011, 13). If one thinks about any particular historic site, they will be able to notice each case will have some or all of the above mentioned traits. The interaction of these traits makes or defines the place. If one is to group the traits mentioned in the definition in two categories, as would be tangible and intangible. Tangible manifestations will have settlement over time, physical constraint or opportunity presented by the site; and intangible combinations will have social, economic and cultural elements that define the place.

Recently the efforts towards historic preservation were concentrated towards maintaining the built fabric (tangible). This fabric had meaning added to its value via the intangible heritage. Emphasizing any one element will endanger the authenticity of the place. As mentioned earlier, the coming together of tangible and intangible elements defines the place, and this process is an infinite loop. The loop cannot be made to pause as landscape is passed from one generation to the next. The generation which acquires the manifestations from the previous generation gets with it values and knowledge, but when it passes to the next generation it does not just pass along the manifestations; they pass the manifestations with added values making this an infinite loop process. Landscape by nature is never static nor attempts to halt its evolution, and will be able to succeed in this endeavor (Berte and Panagopoulos 2010). As policy makers or designers our approaches should be to be a part of the process and not try to halt it. This manuscript aims to analyze the approaches of various organizations for a better understanding of nurturing cultural landscapes.

The manuscript started with understanding the humans as species and how humans imprint their identity on the land. Secondly, preservation efforts towards the historic sites; thirdly, research explained the term cultural landscape, followed by what makes cultural landscape and why it is important in nurturing historic sites. Lastly, the text explained the significance of this study, which aims to understand cultural landscape preservation efforts worldwide. In doing so, we will be studying five organizations. They are United Nations Educational, Scientific and Cultural Organization (UNESCO), Australian Heritage Council (AHC), New Zealand Historic Places Trust (NZHPT), National Park Service (NPS) and Archeological Survey of India (ASI). These five organizations vary in scale and approach, and will inform the reader of their preservation efforts around the globe. Understanding their efforts will help the reader find patterns, which are mutually compatible. These organizations and their unique, yet corresponding approaches, will help achieve a better understanding of each case, and eventually help construct a better tool to implement historic preservation.

CHAPTER III

QUESTIONS

Interest in preserving historic sites is not a new phenomenon. As mentioned earlier in this document, preservation efforts have transpired across time and cultures. This study aims at understanding contemporary preservation efforts. The questions are intended to be tools in creating a greater understanding of the current preservation efforts across the globe. The questions are:

1. How is preservation of Cultural landscape approached by various organizations?
2. What are the similarities and differences in the approaches?
3. Is there any room for improvement in the cultural landscape preservation efforts?

CHAPTER IV

CASE STUDY / LITERATURE REVIEW

A. United Nations Educational, Scientific and Cultural Organization (UNESCO)

Origins and Methodology

In 1942, during the peak of World War II, the allied governments of Europe met in the United Kingdom to plan for a post war organized education and peace process (UNESCO 2011). The Conference of Allied Ministers of Education (CAME) laid the foundation for the organization which we know today as United Nations Educational, Scientific, and Cultural Organization (UNESCO). Forty-four governments decided to join hands on November 16th, 1945 to work towards a singular goal of peace and education (UNESCO 2011). Consequently, governments around the world joined the organization and the foundation of a global organization was laid. At present, there are around 200 countries which are part of UNESCO, who have vowed to partake in efforts towards melioration of humanity (UNESCO 2011). Preservation of heritage is just one of its many goals. The next part of the text will help the reader to understand the structure and methodology of UNESCO towards maintaining cultural heritage sites around the world.

UNESCO maintains a list of sites under the name of World Heritage Sites. This list facilitates the documenting and maintenance of sites around the world. The Convention Concerning the Protection of the World Cultural and Natural Heritage, held in 1972, was the first occurrence that recognized the concept of cultural landscape (UNESCO 2011). This is the cornerstone in the process of cultural landscape preservation by UNESCO. This document defines the actions and processes taken by UNESCO in maintaining historic sites. Once the country is signatory of this document, the member country can nominate historic sites within its boundaries as potential world heritage sites.

To be considered as a nominee by the signatory country, the site must meet at least one out of ten selection criteria mentioned in Operational Guidelines for the Implementation of the World Heritage Convention. The ten criteria are as follows:

Table 4.1: UNESCO classification criteria

(i)	represent a masterpiece of human creative genius;
(ii)	exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
(iii)	bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
(iv)	be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
(v)	be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
(vi)	be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
(vii)	contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
(viii)	be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
(ix)	be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
(x)	contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation.

Source: Operational Guidelines for the Implementation of the World Heritage Convention 2011, 20-21

To nominate a site, the state party should justify the sites having “Outstanding Universal Value” and there is a strict guideline for documentation, which is supposed to be followed by the state party if it wishes to gain a world heritage site status. The nominations are categorized as Natural, Cultural, Mixed sites and Cultural Landscapes with their definitions as follows:

Table 4.2: UNESCO definitions

Definitions of World Heritage Categories
<p>Cultural Heritage</p> <ul style="list-style-type: none"> - monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of Outstanding Universal Value from the point of view of history, art or science; - groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of Outstanding Universal Value from the point of view of history, art or science; - sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of Outstanding Universal Value from the historical, aesthetic, ethnological or anthropological points of view.
<p>Natural Heritage</p> <ul style="list-style-type: none"> - natural features consisting of physical and biological formations or groups of such formations, which are of Outstanding Universal Value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of Outstanding Universal Value from the point of view of science or conservation; - natural sites or precisely delineated natural areas of Outstanding Universal Value from the point of view of science, conservation or natural beauty.
<p>Mixed Cultural and Natural Heritage</p> <p>Properties is considered as "mixed cultural and natural heritage" if it satisfy a part or the whole of the definitions of cultural and/ or natural heritage.</p>
<p>Cultural Landscapes</p> <p>Cultural landscapes are cultural properties and represent the “combined works of nature and of man”. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.</p>

Source: Operational Guidelines for the Implementation of the World Heritage Convention 2011, 13-14

As this study is aimed at understanding the preservation process for cultural landscape, we will concentrate on cultural landscapes categories and their processes. The sites under cultural landscapes are further divided under 3 more categories. The categories are as follows.

Table 4.3: Cultural Landscape categories

The most easily identifiable is the clearly defined landscape designed and created intentionally by man . This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
<p>The second category is the organically evolved landscape. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:</p> <ul style="list-style-type: none"> - a relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. - a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
The final category is the associative cultural landscape . The inscription of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

Source: Operational Guidelines for the Implementation of the World Heritage Convention 2011, 88

The definition and categorization help to determine what values the site possesses. Once the categorization process is over, the next phase is process of evaluation by UNESCO. Once a year the World Heritage Convention is held in which the nomination reports are evaluated and funds are allocated. The World Heritage Committee is the governing body that decides on the status and maintenance of heritage sites around the globe (UNESCO 2011). Since its inception, the World Heritage Committee has appointed advisory bodies, which help UNESCO achieve a holistic

approach towards the various issues at hand. Advisory Bodies to the World Heritage Committee are as follows

The International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) is an international intergovernmental organization with headquarters in Rome, Italy. It was established in 1956. Statutory functions are to carry out research, documentation, technical assistance, training and public awareness programs to strengthen conservation of immovable and movable cultural heritage (UNESCO 2011, 9).

International Council on Monuments and Sites (ICOMOS) is a non-governmental organization with headquarters in Paris, France. Founded in 1965, its role is to promote the application of theory, methodology and scientific techniques to the conservation of architectural and archeological heritage. The work is based on the 1964 International Charter on the Convention and Restoration of Monuments and Sites (the Venice Charter). The organization is in charge of the following operations such as evaluation of properties nominated for inscription on the World Heritage List, monitoring the state of conservation of World Heritage cultural properties, reviewing requests for International Assistance submitted by States Parties, and providing input and support for capacity building activities (UNESCO 2011, 9).

International Union for Conservation of Nature (IUCN) was founded in 1948 to bring together national governments, Governmental Organizations (NGO's) and scientists in a worldwide partnership working towards a singular aim of providing a framework for natural conservation projects around the world. IUCN has its headquarters in Gland, Switzerland. The role of IUCN is similar to ICOMOS, but IUCN is facilitating conservation of natural features as compared to ICOMOS concerned towards the preservation of cultural features (UNESCO 2011, 10).

To evaluate cultural landscape sites, both the advisory bodies ICOMOS and IUCN evaluate the site individually, grade, and remark on the site-specific features. This process establishes a sound confirmation that the site has both cultural and natural elements that construct the cultural landscape. Each year the committees meet to evaluate and include any new nominations for the World Heritage List. If the proposal for nomination is granted, then the country gets technical and economical support from UNESCO. In return, the country under whose jurisdiction the site is located is responsible for its management. The state party has to maintain the site by adhering to the guidelines, and there are periodic evaluation reports due from the state party to UNESCO. Failure to maintain any of the requirements by the state party will lead the site to be withdrawn from UNESCO's support (UNESCO 2011).

Until now, the reader has been introduced with how UNESCO has developed, and the role its advisory bodies play in the overall picture of preservation. To have a better understanding of actual implementations, we will have a detailed look at three case studies.

The first case study is going to explain the concept of Intangible Cultural Heritage; the second is Tongariro National Park, New Zealand; and the third case study is Papahānaumokuākea, USA. These case studies will help to understand the methods used for preservation by UNESCO.

Intangible Cultural Heritage

Let us start with looking at the definition of intangible cultural heritage, “The ‘intangible cultural heritage’ means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.” (Intangible Cultural Heritage 2003, 4) The concept of intangible cultural heritage is a tricky one to understand. The intangible cultural heritage elements

help define the place and give meaning to the place via its manifestation, UNESCO's 2003 convention for safeguarding of the intangible cultural heritage proposed five elements which constitute as intangible cultural heritage, they are (a) oral traditions and expressions including language as a medium, (b) performing arts, (c) social practice, rituals and festive events, (d) knowledge and practice concerning nature and the universe and (e) traditional craftsmanship. These intangible cultural heritage elements are transmitted from generation to generation; these are constantly recreated by communities and groups in response to their environment. These practices provide people and place with a sense of identity (Intangible cultural heritage 2003).

The efforts by UNESCO to understand and document the valuable intangible heritage had started in 1946. The table in appendix will illustrate the various conventions and laws passed by UNESCO trying to work towards preservation of intangible heritage.

1972 Convention emphasized on the listing of cultural heritage but lacked in safeguarding the heritage, the 2003 convention of safeguarding works on the shortfall (UNESCO and IHC 2003, 12). These values and oral tradition add meaning to the material manifestation of culture. The coming together of intangible and tangible culture defines and distinguishes the place.

The concept of Intangible Cultural Heritage is a tricky one to understand but the example given in The Aruba Heritage report published in 2008 by Alofs, for UNESCO gives an example of a Cathedral which will help understand the mutual reliance of tangible and intangible elements. The Cathedral belongs to the Material Cultural Heritage of a religious community, but the belief system practiced in that building is part of the Intangible Cultural Heritage.

Both the elements come together to define the place, if the place is in need of preservation, the efforts should understand how both the elements interact and what strategies will help create meaning for itself.



Figure 4.1: Interaction of tangible and intangible heritage

Source: <http://0.tqn.com/d/catholicism/1/0/H/4/-/-/Pope-Benedict-Urbi-et-Orbi-2010.jpg>

The text above helps the reader to understand the evolution of the intangible cultural heritage and how important it is to understand and help its preservation. The next case study will be Tongariro National Park, New Zealand.

Tongariro National Park, New Zealand

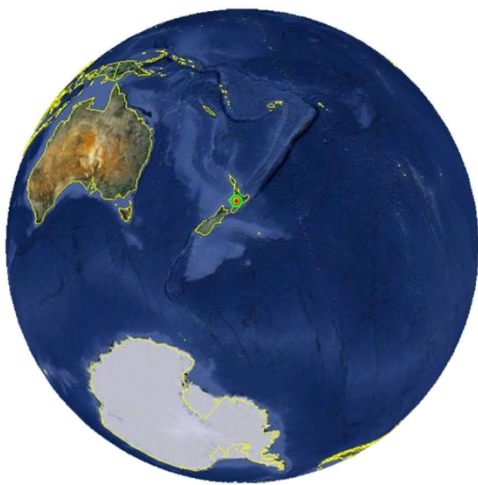


Figure 4.2: Location of site on world map



Figure 4.3: Site boundary

New Zealand has two islands south and north, Tongariro National park is situated on North Island. The park covers 7959 hectares and is situated in the central part of the Northern Island. The park is first preserved park of the country; it was declared a park in 1887. (New Zealand Periodic report to the World heritage Committee 2002, 4) The park was listed as a World heritage Site for its natural value in 1990. It was declared as “associative cultural landscape” in 1993 the site is listed with cultural criterion (ii), (iii) and (vi) and natural criterion (vii) and (viii) (UNESCO 2011). Tongariro National Park does not have any buffer areas, but the area is surrounded by other protected areas i.e. parks and conservation areas acting as buffer to site. The properties are under the Department of Conservation (DOC). The overall landscape around the park is relatively undeveloped, apart from a few developed spots around the perimeter of the park.

Cultural Values

Tongariro was the first project to recognize the culture ties (intangible) Maoris (pre European contact natives of New Zealand) have with the landforms within the park. There are locations within the park boundary which experience surface fumarolic activity. Maoris believe these locations have healing powers and are under the Maori ownership. (Green 2002)

Natural Values

The area has seen volcanic activity for past 2,500 years; few areas within the park still experience mild volcanic activity (Green 2002). The area has largest andesitic flow which spreads over 14 km and is at times thick as 150m (Green 2002, 7). The region is dotted with active and dormant volcanoes. The recent major eruption event was in 1995-96 (Green 2002, 5). The area has been subjected to Lahar flows in 1969, 1974 and 1995 (Green 2002, 6). Lahar flows can be described as slurry of volcanic ash mixed with water. There are few spots within the park which have undisturbed native vegetation. The park has two small untouched wilderness areas which have a substantial amount of native vegetation and the management is keen on protecting the

areas (DOC Green 2002, 12). The reply to this issue is to have no amenities in the wilderness area and protecting the biota of the places (DOC Green 2002, 15).



Figure 4.4: Crater lake at Tongariro National Park

Source: http://www.fotopedia.com/wiki/Tongariro_National_Park#!/items/flickr-3467579760
(photo by Masivaan on Flickr)

Management and Issues

Tongariro National Park is managed by Department of Conservation. Treaty of Waitangi is central to the management of Tongariro and similar sites through New Zealand. The main guiding document followed in the parks management are Conservation Act 1987 and National Parks Act 1980. Amended guideline for the park created in 2002 have strengthened statutory planning, specie recovery, pest management, education, research knowledge, performance evaluation and stakeholder participation which were lacking in the plan which was created in 1989 (2002, 11). Mountain Tongariro attract huge number of tourist. The management plans to restrict the visitors on the mountain and other locations which have cultural significance to the Maoris. Number of

visitors is going to be decided by culturally, environmentally and socially acceptable figures (Green 2002, 12).

Aminities were changed as the Maoris indicated these additions to the landscape reduce the sacredness of the land. The Ministry of Maori Development oversees the preservation process and helps in drawing guidelines for management of park. This change in management policy has been implemented since 1993 after the site was recognized for its cultural values. The non Maori staff attends camps to have a better understanding of the Maori culture. The new management plan for the park should be credited to lay emphasis on cultural values of the park making recreational activates secondary on the priority list. The current management also emphasizes on educating the tourist with the cultural values of the site, kits for school students visiting the site are designed. To improve the visitor experience new signage are installed through the site.

Papahānaumokuākea (Hawaii)

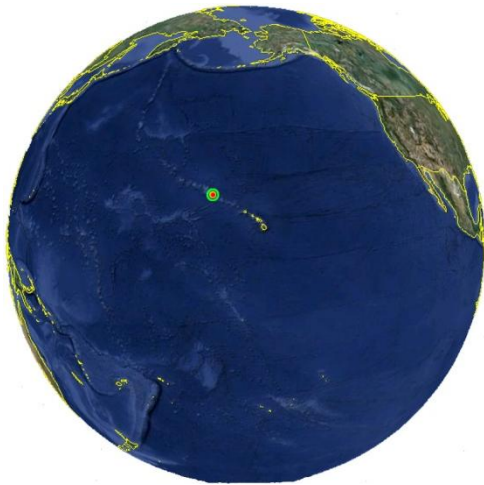


Figure 4.5 Location of site on world map



Figure 4.6: Papahānaumokuākea (Hawaii)

Papahānaumokuākea is isolated linear archipelago and atoll lying northwest of Hawaii. It may be one of the least altered biota by humans on this earth. Islands of Papahānaumokuākea

were declared as Hawaiian Island Reservation in 1909 [State of Hawaii et al. 2008, 32]. Due to its isolated location the islands were never under the radar of the preservation efforts, despite of its richness it was declared as National Monument as late as 2006 [State of Hawaii et al. 2008]. The site inscribed in UNESCO world Heritage List in 2010 as mixed site as it meets criteria (iii) and (iv) for cultural and (viii), (ix) and (x) for natural site (UNESCO 2011)

Cultural Values

Native Hawaiians have a deep cultural tie with the archipelago of Papahānaumokuākea. The natives consider the islands to be scared place, where all life originates and returns after its death [State of Hawaii et al. 2008, 30]. Papahānaumokuākea consists of 10 main islands and other small atolls, out of which Nihoa and Makumanamana are the two islands which display archeological remains (Monument Management Board 2011). The islands of Papahānaumokuākea display 89 archeological sites out of which 45 are clearly ritualistic sites (Monument Management Board 2011). The archaeological remains are dated back to pre European contact, making them unique and worthy of study and justified for conservation.

The Hawaiian archipelago was settled around 300BC, terraced farming used for Taro farming and shallow sea fishing was implemented to support the population [State of Hawaii 2008]. The terraced landscape used by early settlers is evident on the landscape. Hawaii and other populated island in the area have drastically changed after the European contact; the islands of Papahānaumokuākea are the only islands which are untouched by post contact changes in their landscapes. Radiocarbon dates from the site suggest the site to be roughly 1,000 years old but it cannot be confirmed due to technical reasons [State of Hawaii et al. 2008, 31].

One of the most intact ritual site is seen on Makumanamana island, it has eleven upright stones in a circular fashion it is speculated the original arrangement had 19 upright stones. The site spans over 18.6m X 8.2m [State of Hawaii et al. 2008, 31]. The circular stone arrangement

and other engraved materials found on site are strikingly similar to ones found on the Marquesas Island (Monument Management Board 2011). There are 60 shipwrecks and 67 aircraft losses around Papahānaumokuākea; the project management does not include these wreck sites as part of the project [State of Hawaii et al. 2008].

Natural Values

One of the primary reasons for this location to be least disturbed by human activity is the isolated location and the strict protocol the native have in dealing with these ritual sites. As the biota is least disturbed the species found on the island and in the water surrounding the island are rare. Due to no human pressures on the natural system the reef system found along the island is unrivalled (Monument Management Board 2011). 7,000 species found along the island are only to be found in this area (MMB 2011, 2).



Figure 4.7: Archeological site seen on island

Source: http://www.noaanews.noaa.gov/stories2010/images/mokumanamana_uprights.jpg

Management and Issues

Three agencies are in charge of the preservation and protection of the islands they are; US Fish and Wildlife Services, National Oceanic and Atmospheric Administration and State of Hawaii Department of Land and Natural Resource. US Fish and Wildlife Services are in-charge

of historic monuments except one island which is under the Hawaii Department of Land and Natural Resources. To keep the area secluded from human presence protected zone is set at 50 nautical miles from the edge of the islands. Under no circumstance ship traffic is allowed within 10 nautical miles of the site. If the ship has to cut across the restricted zone it is to get permission from the Federal Authority [State of Hawaii et al. 2008, 35]. There are no properties which are under private ownership [State of Hawaii et al. 2008, 35]. Multiple Federal and State legislation and regulation protect Papahānaumokuākea.

Despite the uniqueness of the site it lacks any substantial cultural heritage inventory. As the area is undisturbed animal life uses it as breeding ground giving rise to head-on conflict between the archeological and natural interest. Few of the islands lack any major elevation making them vulnerable to tsunami or rising sea level. Oil spill is an eminent threat to the islands. The area was used for military practice which endangers the archeological elements on the islands. The current management plan strictly avoids the area for military use. One good policy by the management is to avoid tourism on islands except one which reduces the pressures induced by human presence on the natural system.

Comments on UNESCOs Approach towards Cultural Landscape

There have been few problems which have been raised against the framework of UNESCOs approach towards Cultural Landscape.

- The prerequisite for nomination as a world heritage site is ‘outstanding universal value’ this creates a vision of uniformity of interaction between man and nature (Khanna 2004, Flower 2003 and Jain 2007).
- Another major criticism is the loop sided distribution of listed sites. In 2002 there were 65% of sites in Europe and 35% in rest of the world. (Flower 2003, 31) In 2012 there are

48% of sites in Europe and North America and 52% in the rest of the world. (UNESCO 2012)

- Nearly all the sites listed showcase the harmonious relationship between humans and nature. There should be sites which highlight the disaster landscapes and humans reaction to it. (Flower, 2003 and Jain, 2007)
- Once the site is listed it automatically becomes a tourist destination, many of the sites do not have infrastructure and resistance to maintain the site as it was before it got listed due to the added pressure of tourist influx. In some cases the huge population of tourist and their required infrastructure causes detrimental changes to the recently listed site. (Jain, 2007)

B. Australian Heritage Council (AHC)

Australian Heritage Council is an independent organization functioning as an advisory to the government of Australia on heritage matters. Australian Heritage Council was formed in 2004; Australian Heritage Council Act 2004 is the document central to the organizations functioning (AHC 2011). The organization is in charge of listing or nominating sites for National Heritage, promote the identification, assessment, conservation and monitoring of heritage, advice the government on issues related to heritage and to prepare and amend strategies and management plans for heritage sites within commonwealth (AHC 2009)

Origins and Methodology

The process of listing begins by finding the heritage significance of the place. The significance of the place is determined by characteristics it displays. The significance is determined by the threshold of the site displays. Threshold categorization is to help locate the heritage sites to a 4 level categorization (AHC 2009). The table below illustrates the level of administration and threshold related to its listing.

Table 4.4: Management thresholds used by AHC

Level of Administration	Heritage List	Threshold
UNESCO	World Heritage	Outstanding universal value
Commonwealth	National Heritage	Outstanding heritage value to the nation
State and Territory	Commonwealth Heritage State and territory heritage	Significant heritage value Importance or significance in the state or territory
Local	Local heritage	Importance or significance to the local community

Source: Guidelines for the assessment of places for the national heritage list 2009, 5

Environment Protection and Biodiversity Conservation Act 1999 empowers the ministry for the Environment, Heritage and the Arts to maintain National Heritage List (AHC 2009). AHC provides the ministry with all the documentation needed for the maintaining the national heritage list (AHC 2009). There are 9 grading values which are central to the nomination and listing process for the national heritage list. The site should illustrate presence of at least one or more of the grading values to qualify as an entry into national heritage list (AHC 2009). The nine national heritage values criteria's are as below.

Table 4.5: AHC classification criterions

National Heritage Criteria	
(a)	the place has outstanding heritage value to the nation because of the place's importance in the course, or pattern, of Australia's natural or cultural history;
(b)	the place has outstanding heritage value to the nation because of the place's possession of uncommon, rare or endangered aspects of Australia's natural or cultural history;
(c)	the place has outstanding heritage value to the nation because of the place's potential to yield information that will contribute to an understanding of Australia's natural or cultural history;
(d)	the place has outstanding heritage value to the nation because of the place's importance in demonstrating the principal characteristics of: (i) a class of Australia's natural or cultural places; or

	(ii) a class of Australia's natural or cultural environments;
(e)	the place has outstanding heritage value to the nation because of the place's importance in exhibiting particular aesthetic characteristics valued by a community or cultural group;
(f)	the place has outstanding heritage value to the nation because of the place's importance in demonstrating a high degree of creative or technical achievement at a particular period;
(g)	the place has outstanding heritage value to the nation because of the place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons;
(h)	the place has outstanding heritage value to the nation because of the place's special association with the life or works of a person, or group of persons, of importance in Australia's natural or cultural history.
(i)	the place has outstanding heritage value to the nation because of the place's importance as part of Indigenous tradition.

Source: Guidelines for the assessment of places for the national heritage list 2009, 6-7

Once the place is identified and categorized it is followed by formulation and implementation of guidelines. To have a better understanding of the organizations working two case studies are going to be examined and the case studies are Willandra Lake region and Uluru-Kata Tjuta National Park.

Willandra Lake Region

Willandra lake region located in the arid region of south western New South Wales. The site covers 2,400 sq km of semiarid landscape of Murray basin area (Australian Government of the Environment, Water, Heritage and the Arts 2008). The site is listed as mixed site in UNESCO World heritage site. It was added to the list in 1981, the site meets criteria (iii) for cultural and (viii) for natural. Site listed under Australian Heritage Council for criteria (a), (b), (c) and (g).



Figure 4.8 Location of site on world map



Figure 4.9: Willandra Lake Region

Cultural Values

Indigenous people have been living in this lake region for at least 45,000 years, one of the human burial site was discovered in this region, it is speculated to be around 40,000 years old making it the oldest ritualistic burial site of modern humans (Environment Australia 2002, 3). 460 fossilized human foot prints discovered in the region dated back 19,000 to 23,000 years, these foot prints are unique in terms of density of human foot print yet to be discovered. Top layers of sediment have ample evidence of human settlement in the area for at least 10,000 years (AGEWHA 2008, 75).

Natural Values

The Willandra lake Region comprises dried out basins varying in size from 6 to 350 sq km it is a rare geological formation (AGEWHA 2008, 74). The area once was a lush green landscape which supported a rich biota. The present arid landscape is created with 2 million years of natural processes. Large numbers of fossilized flora and fauna is found in the lake region, many of the species once found in the region are extinct (AGEWHA 2008) Despite of the arid landscape the

region hosts abundant species, to name a few there are 40 species of reptile and amphibians and 137 species of birds (AGEWHA 2008, 75).



Figure 4.10: Dried out river bed of prehistoric lake at Willandra Lake Region

Source:http://www.fotopedia.com/wiki/Willandra_Lakes_Region#!/items/flickr-2343335952
(photo by jcolman on Flickr)

Management and Issues

Three local bodies function under the State authorities the three bodies draw the management plans for the region. The three bodies are; a) Elders council which has representation from the three tribal groups from the region, b) a community management council and c) technical and scientific advisory committee (State of Conservation of the World Heritage Properties in the Asia-Pacific Region 2003).

In 1995 some of the previously protected area was removed from the management plan as it had no significant cultural value, instead sections of aboriginal land were added to the managed area as they had features which were value addition to the scheme (State of Conservation of the World Heritage Properties in the Asia-Pacific Region 2003, 273). There are no buffer zones to the protected area but any form of development is scrutinized by the park management committee (State of Conservation of the World Heritage Properties in the Asia-Pacific Region 2003, 273)

The site is fairly intact and authentic in its cultural context. One of the major issues to be handled is the erosion which is exposing the cultural sites. (State of Conservation of the World Heritage Properties in the Asia-Pacific Region 2003, 274) The report suggests there is a steady rise in numbers of visitors. There is a self guided tour for tourist to experience the landscape, but there is scope for improvement.

The current management policies are precise but there is a need to document relationship between aborigines and nature, this will help in creating a management plan which is suitable for sites holistic preservation.

Uluru – Kata Tjuta National Park



Figure 4.11: Location of site on world map

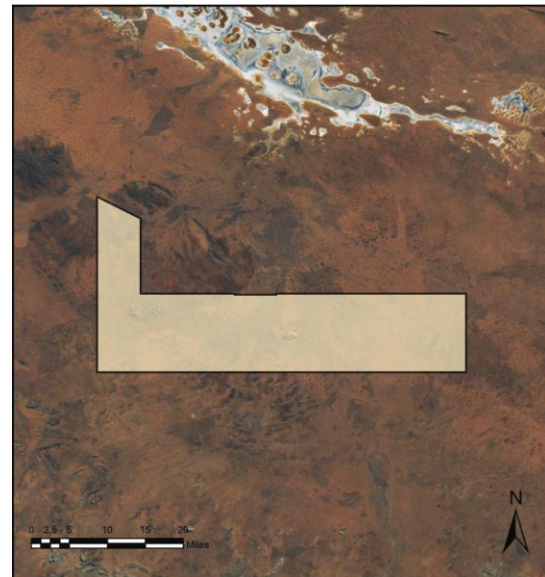


Figure 4.12: Uluru – Kata Tjuta National Park

Ulura – Kata Tjuta National Park is located at the geographic center of continent of Australia. The park covers 1,325 sq km. The site was first inscribed in World Heritage List in 1987 as natural site. In 1994 it was listed as a site under cultural site category (AGEWHA 2008). It meets eight out of the 9 criteria of the Australian Heritage Council, (a), (b), (c), (d), (e), (f), (g) and (i).

Cultural Values

Both the landforms of Uluru and Kata Tjuta are sacred to the aborigines. Anthropologists have come to a conclusion that the cultural responses were the key factor in enabling aborigines to survive such harsh arid conditions (Parks Australia et al. 2002). The aborigines still hold a sizable knowledge bank of practices which help the natural processes for example use of controlled fire to prevent wild fires. The controlled burning was proscribed in the first plans for management of park, soon it was realized the controlled burning help keep forest fires under check, controlled burning is permitted in the new management guideline. Since then there is a phenomenal decrease in wild forest fire occurrence.



Figure 4.13: Monolith of Uluru during sunset

Source: <http://www.fotopedia.com/wiki/Uluru#!/items/flickr-199756027> (photo by Peter Nijenhuis on Flickr)

Natural Values

Uluru is the one of the largest monolith in the world; its circumference is 9.4 km and reaches to a height of 340m (Parks Australia et al. 2002, 3). Kata Tjuta is a cluster of 36 steep sided domes, scattered over an area of 3500 hectares and rise to the height of roughly 500 m. Kata Tjuta

is located 32 km west of Uluru (Parks Australia et al. 2002, 3). The landscape of the park is arid with sparse vegetation. In spite of the arid climate it hosts a variety of species. Uluru-Kata Tjuta National Parks ecosystem is fairly intact, with only 6.5% of exotic species found within the park boundary (Parks Australia et al. 2002, 8).



Figure 4.14: Kata Tjuta as seen from a distance

Source: http://www.fotopedia.com/wiki/Kata_Tjuta#!/items/SNt9IaANM3w-gMbXfpMqXn0
(photo by Jan Kalle Ribbert)

Management and Issues

Uluru – Kata Tjuta Aboriginal Land Trust owns the park land, for management purposes it is leased to the Department of Environment. There is no assigned buffer zone around the site. Uluru-Kata Tjuta management plan was the first plan to have internal zones for ease in managing the park. The three categories were intensive, intermediate and minimum management zones. Intensive management areas were spots where infrastructure was needed to be provided such as sunrise and sunset points. Intermediate areas were areas which needed moderate influence such as areas restricted area for visitor access. Minimum management zones were areas which were naturally sensitive such as nature trails; such zones were high on the priority list of the

management as there area if ill manages would be catastrophic for the natural processes. Such internal zoning have given a clear direction to the management plan.

The staff of the park consists of 40% aborigines which helps them with a steady source of income. The involvement of the aborigines in management also helps to develop culturally appropriate actions (Parks Australia et al. 2002, 12). The natives help the park management to follow ways to respect the sacred site by providing important information in terms of location for laying new amenities such as road alignments. The elderly native population is advised to pass the belief system, rituals of songs and storytelling passed to next generation to help keep the culture alive. (Parks Australia et al. 2002, 10-11)

The visitor center uses local materials and design themes which helps the new amenity to blend in with the landscape (Parks Australia et al. 2002, 14). As the project is scattered on huge land mass managing visitors from accessing off limit spots is a huge problem for the management.

Comments on Australian Heritage Councils approach towards Cultural Landscape

There have been few problems which have been raised against the framework of AHCs approach towards Cultural Landscape

- In Australia the federal government maintains the list but the actual implementation and decision making happens at state or local level (Langfield 2010 and Mccleary 2005).
- Laws are same across states but the implementation is different with different states, i.e. native custodian (representative) is given power of decision making in one sate but in next state the representative is not backed up by law (Langfield 2010).
- The local authorities are known to take advantage of the power to overturn decisions without many justifications (Langfield 2010, 193).

- Laws have shown tremendous increase in the scope of the project as 1970 and 1980s laws were concentration on physical (built) elements, post 1980s try to emphasize on entire project i.e. tangible and intangible elements.

C. New Zealand Historic Places Trust (NZHPT)

Origins and Methodology

New Zealand Historic Places Trust (NZHPT) was founded in 2004 under the Parliament Act of 1954 and Crown Entity Act 2004 (NZHPT 2011). The organization functions under Historic Places Act 1993; organizations primary responsibilities are identification, protection, preservation and conservation of the historical and cultural heritage (NZHPT 2004). NZHPT is a part of a network of organizations government of New Zealand depends on for managing of the preservation efforts in the country. The chart in the appendix section will help the reader understand intra-organizational dependence.

New Zealand Historic Places Trust is a bicultural organization as it comprises of Board of Trustees and Maori Heritage Council, both sections have equal contribution in functioning and decision making of the organization (NZHPT 2004).

Text above has explained the structural and conceptual layout of the organization, the next part of the manuscript will concentrate on the preservation efforts and their implementation. The organization lacks a definition of Cultural landscape but it addresses the concept of cultural landscape as ‘**Cultural and Heritage Landscapes**’ “Maori have long advocated for recognition of the Maori environment. Rather than being limited to particular ‘dots on the map’ or ‘site’, Maori heritage is not bounded by ‘place’ and encompasses both the spiritual and physical realms.” (NZHPT 2010, 7) The reason for not having a clear definition for cultural landscape is landscape cannot be perceived outside human experience and senses, and documents created by NEHPT tries to maintain the multiple identities (NZHPT 2007).

Organization has a detailed evaluation process; the process is designed to evaluate the value the site has, the table below will help the reader to understand the structure of the process.

Table 4.6: Criteria/ questions asked during preliminary surveys of site

<u>Physical Values</u>
<i>Archaeological information:</i> Does the place or area have the potential to contribute information about the human history of the region, or to current archaeological research questions, through investigation using archaeological methods?
<i>Architecture:</i> Is the place significant because of its design, form, scale, materials, ornamentation, style, period, craftsmanship or other architectural element?
<i>Technology:</i> Does the place demonstrate innovative or important methods of construction or design, does it contain unusual construction materials, is it an early example of the use of a particular construction technique or does it have the potential to contribute information about technological history?
<i>Scientific:</i> Does the area or place have the potential to provide scientific information about the history of the region?
<i>Rarity:</i> Is the place or area, or are features within it, unique, unusual, uncommon or rare at a district, regional or national level or in relation to particular historical themes?
<i>Representativeness:</i> Is the place or area a good example of its class, for example, in terms of design, type, features, use, and technology or time period?
<i>Integrity:</i> Does the place have integrity, retaining significant features from its time of construction, or later periods when important modifications or additions were carried out?
<i>Vulnerability:</i> Is the place vulnerable to deterioration or destruction or is threatened by land use activities?
<i>Context or Group:</i> Is the place or area part of a group of heritage places, a landscape, a townscape or setting which when considered as a whole amplify the heritage values of the place and group/ landscape or extend its significance?
<u>Historic values</u>
<i>People:</i> Is the place associated with the life or works of a well-known or important individual, group or organization?
<i>Events:</i> Is the place associated with an important event in local, regional or national history?
<i>Patterns:</i> Is the place associated with important aspects, processes, themes or patterns of local, regional or national history?

<u>Cultural values</u>
<i>Identity:</i> Is the place or area a focus of community, regional or national identity or sense of place, and does it provide evidence of cultural or historical continuity?
<i>Public esteem:</i> Is the place held in high public esteem for its heritage or aesthetic values or as a focus of spiritual, political, national or other cultural sentiment?
<i>Commemorative:</i> Does the place have symbolic or commemorative significance to people who use or have used it, or to the descendants of such people, as a result of its special interest, character, landmark, amenity or visual appeal?
<i>Education:</i> Could the place contribute, through public education, to people's awareness, understanding and appreciation of New Zealand's history and cultures?
<i>Tangata whenua:</i> Is the place important to tangata whenua for traditional, spiritual, cultural or historical reasons?
<i>Statutory recognition:</i> Does the place or area have recognition in New Zealand legislation or international law including: World Heritage Listing under the World Heritage Convention 1972; registration under the Historic Places Act 1993; is it an archaeological site as defined by the Historic Places Act 1993; is it a statutory acknowledgement under claim settlement legislation; or is it recognized by special

Source: Sustainable Management of Historic Heritage Guide no 1 Regional Policy Statement, 11-12

These evaluation processes reveal the nature of the historic place in consideration. The next procedural step is the site/ location is classified into a broad classification of listed historic places as category I and category II. Category I having special or outstanding historical or cultural value and II are places having historical or cultural heritage value (McClean and Greig 2007). The heritage sites are further divided in two groups as pre 1900s and post 1900s. The pre 1900s sites are termed as archeological sites and post 1900s are termed as historic sites. Table provided in appendix section will explain the historical heritage classification framework.

Once the site in consideration is evaluated and categorized it is followed by heritage assessment. The finalization of the heritage assessment is reached when Department of Conservations and local government agencies are informed about the findings and what are the

conservation plans for the project. It is followed by monitoring; the time frame of monitoring the project depends on project goals (McClean and Kamo 2010).

To understand the organizations implementation we will take a look at Auckland Volcanic Field and Papamoa Hill Regional Park.

Auckland Volcanic Field

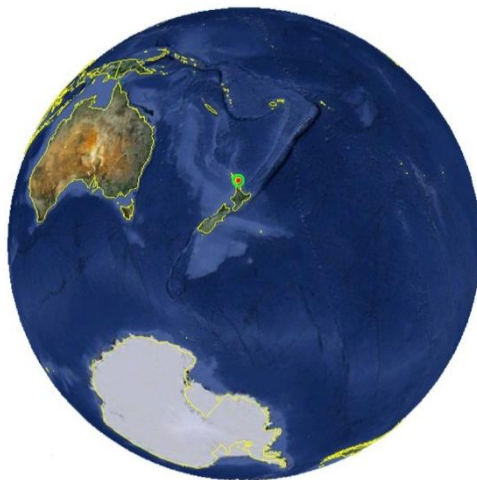


Figure 4.15: Site location on world map

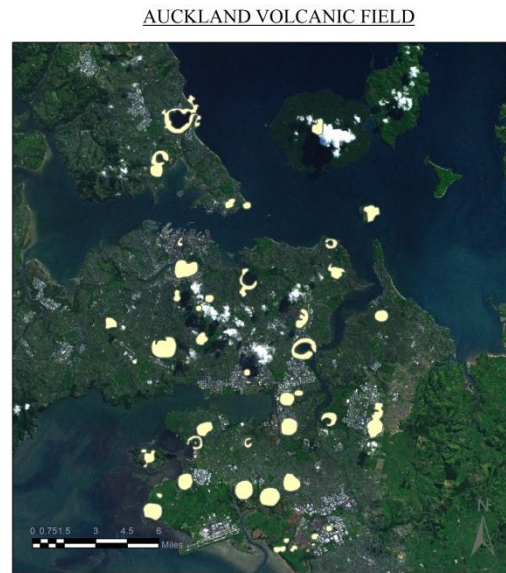


Figure 4.16: Auckland Volcanic Field

The Auckland volcanic field is comprised of 28 geological features scattered on roughly 500 sq miles of area. The region has experienced volcanic activity for last 250,000 years; there are 50 eruption craters in this area, it has also created lava flow fields of 8000 hectares. The site was submitted to be included in the UNESCO world heritage list as a mixed site in the year 2007; it has been included in the tentative list. The site complies with criterion (ii), (iii), (iv) and (v) for its cultural values and (viii) for its natural value.



Figure 4.17: Volcanic crater surrounded by dense urban fabric

Source: <http://www.geonet.org.nz/var/storage/images/media/images/site/mt-eden-19029-lge/38785-1-eng-GB/Mt-Eden-19029-lge.jpg>

Cultural Value

Humans have settled this area for last 800 years. The area has clear indication of high volumes of human inhabitation in the past; even today the area supports dense population. The ash covered landscape were terraced and modified to support horticulture and there is evidence of mounds, trenches and protection walls for protection indicating the complexity of the social structure of the early settlers. The picture below will give you the rough idea how dense the area is populated in the present times.

Natural Values

The Auckland volcanic fields have been subjected to 3 volcanic eruption events and all the events are distinctly seen in the landscape which is a very rare phenomenon (Citation). Uninhabited island of Rangitoto which is located in close proximity to Auckland's harbor had experienced its latest volcanic eruption 600 yrs ago and is a good example of forest succession. The Auckland Volcanic Field has a well preserved fossilized forest locations (74).



Figure 4.18: Shore line of Auckland urban area

Source:http://www.new-zealand-travel.org.nz/uploads/pics/Auckland_City__looking_north_by_Gareth_Eyres_WEB.jpg

The uniqueness of the site is that nearly all natural features are affiliated with some historic event, god or named after some ancestor. The cones were not only used as landmarks in the historic landscape but the contemporary urban landscape of Auckland also has references to the volcanic cones making them integral part of the modern metropolitan landscape. The area also has extensive archeological remains.

Management and Issues

The area is under jurisdiction of Auckland city council, the site is protected under Reserve act of 1977, most of the land on which the prominent archeological or geological features are standing is on the crown (government) land.

As the site is scattered and in close proximity of Auckland urban area it poses an inherent problem of safeguarding from the pressures of infrastructure provision such as telecommunication and water supply. As the site is also vulnerable to the visitor inflow and status as a world heritage site will help the management implement strong preservation guidelines.

Papamoa Hill Regional Park Management Plan



Figure 4.19: Location of site on world map



Figure 4.20: Site Boundary

Located on the northeastern coast of New Zealand, Papamoa Hill Regional Park is the first park in the Bay of Plenty, New Zealand. It was opened to the public in 2004. The park landscape shows distinct layers of Maori and European elements mutually complimenting each other in defining this parks landscape.



Figure 4.21: Papamoa Hill Regional Park
Source: Papamoa Hills Regional Park Management Plan 2006

Cultural Values

This region of New Zealand was settled by Maoris around 1300 AD. (Papamoa Hills Regional Park Management Plan 2006, 13) This area was heavily populated by the Maoris during the early part of human settlement. There are numerous sites which are important to the Maori culture scattered around the park making it important to be conserved for the future generations to understanding the human evolution in the region. Recent archeological investigation has identified 1,480 archeological features (17). Site exhibits ditches and terracing around hillocks these are built for warfare purposes explaining the complexity of the site.

After the advent of the Europeans in New Zealand the land was taken over by the Europeans, the land was divided into parcels to be sold to European immigrants. This property was sold to John McNaughton in 1890s; the family framed on the land and owned the land till 2003.

Natural Values

The park covers roughly 225 hectares (Papamoa Hills Regional Park Management Park 2006, 1); it has the highest hill in the region the volcanic peak reaches to the height of 224 m. (Papamoa Hills Regional Park Management Park 2006, 20) The site has few locations which has undisturbed natural landscape elements.

Management and Issues

The area is under jurisdiction of bay of Plenty. The land was owned by the McNaughton till October 2003, the land was sold to 3 organizations with equal rights. Environment Bay of Plenty bought the rights to the land from both the organizations in March 2005 (15). 3 plots previously outside the park boundary were added to the park boundary as the newly added sites had historic elements which added to the value to the existing park. The park guidelines are dictated by Local Government Act 2002, Resource Management Act 1991 and Historic Places Act 1993. (XX) The native board is involved in the decision making process (Papamoa Hills Regional Park Management Plan 2006, 29). The management also keen on keeping the native knowledge alive, park has programs which help the elderly natives share information like medicinal properties of native plants found in the park. The management of the park also keeps festivals and celebration events which are dictated by the native calendar. (Papamoa Hills Regional Park Management Plan 2006, 29)

There are locations in the park which had been planted by the McNaughton family even though the natural conservation says it is inappropriate to have feral species on site. This layer of feral plants is part of history representative of the European involvement with the land. This area

is cordoned off and dealt as a historic marker. The management knows the site is missing some key factors such as viewing sheds at viewing points which are important towards the visitor experience but the plan to get the infrastructure in place is in process.

Comments on New Zealand Historic Places Trust

- The organizations approach towards defining cultural landscapes is sublime.
- The organization is a part of a network which works towards preservation of heritage, which has its positive as well as negative effects. For NZHPT concentrates on drawing out guidelines for the project but the actual implementation is taken over by Department of Conservation. This seems a good model of working but it involves parties involved in decision making process making it time consuming and economically costly.

D. National Parks Service (NPS)

In United States of America, the Department of Interior supervises two bodies that are responsible for documenting and managing historic sites. They are the State Historic Preservation Office (SHPO) and the National Park Service (NPS). We will be taking a detailed look at the functioning of the NPS as this entity is in charge of managing cultural landscapes in United States of America.

Origin and Methodology

The NPS was initiated on August 25, 1916. The primary duty of NPS was to demarcate and manage land with natural (scenic) beauty. Over the years, NPS was assigned to take care of historic sites. One of the documents, created in 1976, utilized by NPS for managing historic places is The Secretary of the Interior's Standards for Historic Preservation Projects (Birnbaum and Peters 1996).

In 1981, the NPS officially recognized cultural landscapes as a separate resource typology (Jain 2007). In the same year, the NPS created the first document that addressed issues relating to

cultural landscapes. The name of the document was the Cultural Landscape Management Guideline (Jain 2007). This document was followed in 1989 by Guidelines for Evaluating and Documenting Rural Historic Districts (Jain 2007). 1992 saw the creation of another important document in the Cultural Landscape Inventory. Its basic purpose was to create a systematic inventory of cultural landscapes by the NPS (Jain 2007). 1995 saw the defining guidelines, especially for Cultural Landscape under the name The Secretary of the Interior's Standards for the Treatment of Historic Properties with Guidelines for the Treatment of Cultural Landscape (Birnbaum and Peters 1996).

This is the latest revised document by the NPS in the Cultural Landscape Inventory (CLI) 2009. CLI provides step-by-step processes and techniques, providing procedural and practical information in the process of following the CLI. This document, apart from defining and laying out guidelines, also gives details regarding the submittal and numbering system of the log of cultural landscapes.

CLI defines cultural landscape as:

Table 4.7: Definition of Cultural Landscape

<p>– a geographic area (including both cultural and natural resources and the wildlife or domestic animals therein), associated with a historic event, activity or person or exhibiting other cultural or aesthetic values.</p>

There are four general types of cultural landscapes, not mutually exclusive. These categories help the analysis process. The categories are as follows:

Table 4.8: Cultural Landscape categories

<p>Historic Designed Landscape:</p> <p>A landscape significant as a design or work of art; was consciously designed and laid out either by a master gardener, landscape architect, architect, or horticulturist to a design principle, or by an owner or other amateur according to a recognized style or tradition; has a historical association with a significant person, trend, or movement in landscape gardening or architecture, or a significant relationship to the theory or practice of landscape architecture.</p>

<p>Historic Vernacular Landscape:</p> <p>A landscape whose use, construction, or physical layout reflects endemic traditions, customs, beliefs, or values; in which the expression of cultural values, social behavior, and individual actions over time is manifested in physical features and materials and their interrelationships, including patterns of spatial organization, land use, circulation, vegetation, structures, and objects; in which the physical, biological, and cultural features reflect the customs and everyday lives of people.</p>
<p>Historic Site:</p> <p>A landscape significant for its association with a historic event, activity, or person.</p>
<p>Ethnographic Landscape:</p> <p>A landscape containing a variety of natural and cultural resources that associated people define as heritage resources.</p>

Source: National Park service 2009

This is followed by detailed documentation of the site. This documentation covers both historical and existing features that give a better understanding of what the site was in the past, and what is the present condition (Jain 2007). Once the site is categorized according to the site features, the next phase is to understand the time frame in which the site can be classified.

Once the site is documented, and a list is created of key elements, the site and the elements that are missing define the place. This understanding of elements will help to decide what significance the site has. The significant categories are as follows:

Table 4.9: Four broad categories used for historic sites by NPS

A	Associated with events that have made a significant contribution to the broad patterns of our history, or
B	Associated with the lives of persons significant in our past, or
C	Embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction;
D	Have yielded, or may be likely to yield, information important in prehistory or history.

(Source: National Park Service, 2009)

Once the site is categorized for its significance, the next phase concentrates on checking the historic integrity of the site. There are seven classifications that help check the integrity of the site, and they are as follows:

Table 4.10: Identifiers used by NPS to categorize historic site

Location: the place where the cultural landscape was constructed or the landscape where the historic event occurred
Design: the combination of elements that create the form, plan, space, structure, and style of a cultural landscape.
Setting: the physical environment if the cultural landscape
Materials: the physical elements that were combined or deposited during the particular period(s) of time and in a particular pattern or configuration to form the cultural landscape.
Workmanship: the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory.
Feeling: a cultural landscape's expression of the aesthetic or historic sense of a particular period of time.
Association: the direct link between the important historic event or person and a cultural landscape.

(Source: Jain 2007)

Once all of these processes of documentation, categorization, and integrity of the site in consideration are analyzed, the next phase is the formulating of preservation strategy. Once the preservation strategy is planned and finalized, it is followed by the creation of technical records and the detailed mention of the treatment work conducted on site. This is an important part of the phase as it creates a data base for future projects. To have a better understanding of the organizations working, two cases are examined: Ocmulgee National Monument and Chaco Culture Historical Park.

Ocmulgee National Monument

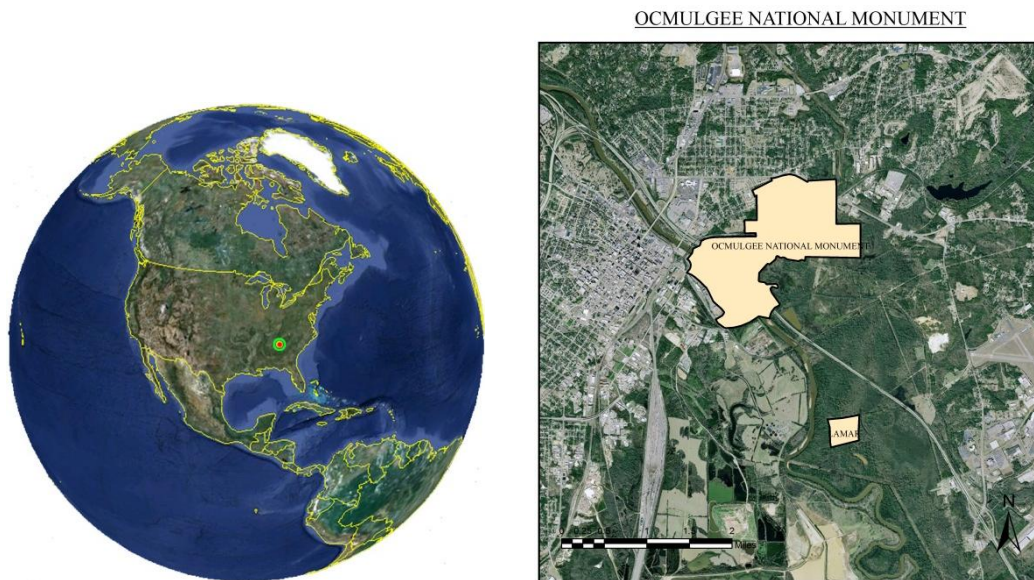


Figure 4.22:Location of site on world map Figure 4.23:Site Boundary

The Ocmulgee National Monument is located in Macon, Georgia. The site was inhabited by nomadic, Paleo Indians from 10,000 BC until 1700 AD, followed by European migrants who settled this area. The park covers 702 acres, with 657 acres covered by Ocmulgee, and the remainder covered by Lamar, which is located 2 miles south of the Ocmulgee National Monument. The park was established in 1936 and is managed by the NPS satisfying three out of the 4 criteria, the three criteria the site meets is A, C and D.

Cultural Values

The earth mounds are easily visible, but archeologists have discovered trenches, storage pits and village sites as well. The findings throughout the site highlight the complex community once there. The site also houses the Dunlap house, built in the early 1900's, it is a layer of history that represents the European settlers. An earthwork wall exists, created during the civil war; and lastly, a ceremonial earth mound was constructed trying to add to the value of the park in 1937.

Natural Values

As humans alter a site for a prolonged time, the site loses natural vegetation patterns. Sadly, the agriculture patterns of the Paleo Indians were lost in the 1930's when archeological investigation for the site was undertaken.

Management and Issues

The site is managed by the NPS and the policies for the management of the park follow the Cultural Resource Management Guidelines. Management of the site implements the Native American Grave Protection and Repatriation Act (NAGPAR) and Section 106 of the National Historic Preservation Act (NHPA). The native population is part of the board helping to keep current on issues that may be unsatisfactory to the Native American culture.

The mounds, which are one of the main elements of the park, are under the threat of erosion. The site needs to be documented and inventoried of the heritage and cultural elements. The interpretive panel and way side exhibits are in serious need of replacement.

Interstate 16 has heavily influenced the hydrology of the site. There should be interventions to mediate the erosion caused by the change in hydrology. The Lamar site is in good, physical condition, but as the site lies cut off from the main park, it is subjected to vandalism and care should be taken to address this issue. Both the sites have issues with invasive vegetation that should be controlled before there is any destruction.

Chaco Canyon national Historical Park

Chaco Canyon National Historic Park is located in the northwestern part of New Mexico. The site displays a continuous human presence for over 10,000 years. The area was designated as Chaco Canyon National Monument in 1907 and declared as Chaco Canyon National Historic Park in 1980. Soon after, it was listed as a World Heritage Site in 1987. Even though the concentration of historic sites is in New Mexico, the historic routes connecting this place to the surrounding areas are spread across 40,000 square miles. This makes the site unique in terms of

its sheer scale. The Chaco Canyon Cultural Site satisfies all four categories set by the NPS. The site also satisfies (iii) of the UNESCO criteria for cultural sites.



Figure 4.24: Location of site on world map

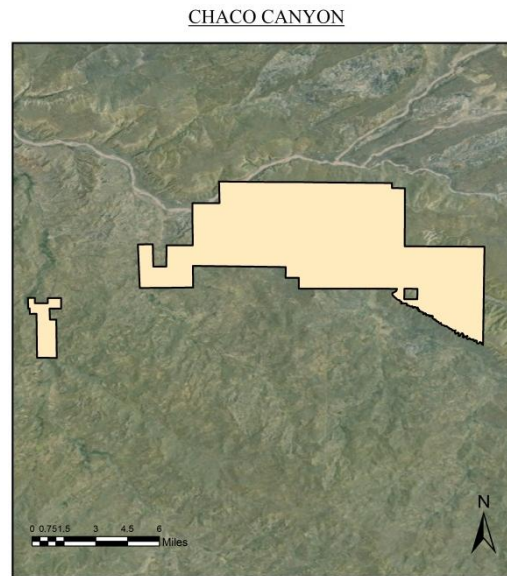


Figure 4.25: Site Boundary

Cultural Values

The Chaco Canyon National Monument consists of 4,000 sites of historic value, and the historic routes are spread over an area of 40,000 square miles. The site is unparalleled by the context it offers. Native American tribes of the region proclaim the land as sacred, ancestral land and some natives tell stories here of their history and migration. Twenty-five tribes are actively advising and participating in stewardship roles for managing the park (2007).

This site is not only unique for its immense scale, but individual structures were built with precision concerning the solar system as the builders had an unparalleled understanding of celestial bodies. For example, the Sun Dagger is illuminated only on the solstice days of the year, marking the beginning of special ceremonies and offerings to the divine powers.

Add pictures of structure and the dagger

Figure 4.26:

Natural Values

To maintain the unaltered landscape park, the area prohibits grazing. No activity in terms of altering the upper surface of the archeological site is permitted within the site boundary. The landscape around the site is relatively undeveloped, but there is an increase in the density of people living in close proximity of the park.

Management and Issues

The site is subjected to a plethora of laws. Following are some of the most important laws that help the management keep focus on the task at hand. National Historic Preservation Act 1966, Archeological Resources Protection Act 1979, Native American Grave Protection and Repatriation Act 1990, and Secretary of the Interiors Standards and Guidelines for Archeology and Historic Preservation.

Oil exploration around the site is happening. If an actual oil rigging plant is built in close proximity it will have an adverse effect on the value of the site. The site is dotted with petroglyphs, pictographs and historic inscriptions, but due to the vast scale over which these objects are spread, they are subjected to natural elements causing deterioration, and susceptible to vandalism. The site has issues with invasive species and efforts should be taken to mitigate this issue as soon as possible.

There should be a detailed cultural landscape inventory, as there is not enough data currently collected on native Indian ethnographic diversity. Furthermore, there has been no substantial study on pre-1900 Navajo structures. New regional information on the structures may shed some light on guidelines drawn for the management of the park. The management does not know the maximum carrying capacity of the park in terms of visitors and the impacts on the site.

Comments on National Park Service

- The listing process heavily relies on criteria and during the process of classification of site to fit the criterion the site loses its character or uniqueness.
- The classification process is derived from National Register, the National Register is meant geared towards preservation of architectural sites (Jain 2007).
- The entire effort of preservation seems as an attempt to create a static place representing time of its glory.

E. Archeological Survey of India

Origins and Methodology

Sir William Jones started an organization on January 15, 1784 under the name The Asiatic Society (ASI 2011). The aim of the organization was to document architectural monuments in India. Until 1848, the organization functioned under the same name, but it lacked a strong structure and funding to function. Sir Alexander Cunningham requested that the British government fund the organization so it could not only document the monuments, but help the physical preservation of the monument as well (ASI 2011).

A separate organization was then formed as the Archeological Survey of India. The formation and operational strategies were based on the Bengal Regulation Act XIX of 1818 and Madras Regulation VII of 1817 (ASI 2011). After India acquired its independence, the organization became part of the Ministry of Culture.

ASI is a sole governmental organization involved with historic preservation in the country, and as the country is dotted with historic sites, the organization is divided into smaller segments for more effective management. The entire country is divided in 24 circles or zones. Each zone has a head office and it is charged with heritage structures within their jurisdiction (ASI 2011). ASI implements various sets of laws according to the needs of the project.

The Ancient Monuments and Archeological Sites and Remains Act defined ancient monuments as “any structure, erection or monument, or any tumulus or place of interment, or any cave, rock-sculpture, inscription or monolith which is of historical, archaeological or artistic interest and which has been in existence for not less than 100 years and includes remains of an ancient monument, site of an ancient monument, portion of land adjoining the site of an ancient monument as may be required for fencing or covering in or otherwise preserving such a monument and the means to access to and convenient inspection of an ancient monument” (ASI 2012). The Ministry of Culture and Archeological Survey of India Notification published in 2011 states the functioning and process of the organization, but does not have any formal definition of delineation for cultural landscape. One can find mention of cultural landscapes in the above mentioned document in chapter 5, page 15, which states recommendation of the cultural landscape that has been damaged, but does not define the term cultural landscape.

The organization has eight categories, which are used to group sites according to their traits. The categories are as follows:

Table 4.11: ASI categories of historic structures and sites

Category I	Protected monuments/ archaeological sites inscribed on the World Heritage Cultural Sites list of UNESCO.
Category II	Protected monuments and archaeological sites included in the Tentative list by World Heritage Committee.
Category III	Protected monuments and archeological sites identified for inclusion in the World Heritage Tentative List of UNESCO.
Category IV	Ticketed protected monuments and archeological sites (other than the World Heritage Sites and sites included in the Tentative List)
Category V	Monuments and sites with adequate flow of visitors identified for charging entry fee.
Category VI	Living monuments which receive large number of visitors/ pilgrims.
Category VII	Other monuments located in the Urban/ Semi urban limits and in the remote village.

Category VII	Or such other category as the Authority may deem fit.
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Source: Ministry of Culture Archeological Survey of India Notification 2011, 15

Nearly all sites or projects managed by ASI are done in coordination with non-government organizations. The non-government organizations act as consultants for a particular job. ASI directs the organization to have reports on the analysis of the sites in consideration. Once the basic survey is done, then the site is categorized into one of the above-mentioned categories. Once the site is categorized, then the findings of the initial guidelines for the project are set in place.

The model of function for the organization seems to be appropriate for the volume of sites the organization is in charge. The next part of the manuscript will explain the functioning by looking at two case studies. The case studies are Red Fort and Rock Shelters of Bhimbetka.

Red Fort



Figure 4.27: Site location on world boundary

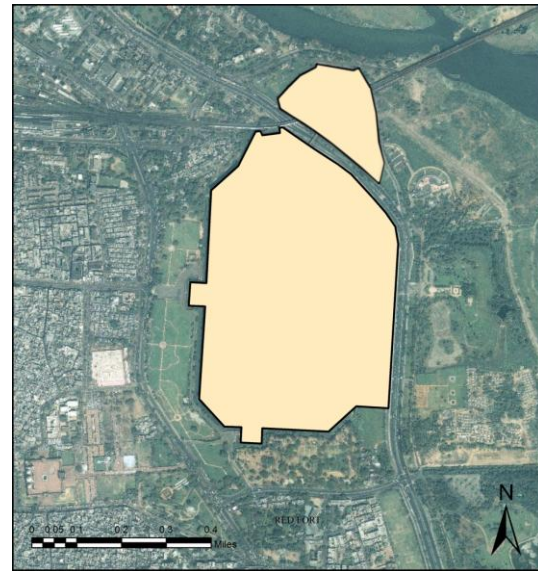


Figure 4.28: Site Boundary

The Red Fort was built in 1639 next to the Salimgarh Fort, which pre-dates Salimgarh by a century. The Red Fort is a continuous narrative of 350 years. Both forts evolution can be divided

in three segments: Mughal (1639-1857), British (1857-1947) and Democratic India (1947 until present). All the phases can be distinctly seen in the Red Forts landscape.

Cultural Value

The fort was created to be nucleus of the city, and still serves the purpose. In 1914 the British East India Company designated a part of the fort to the Archeological Survey of India (ASI). The remainder of the fort was under the British army. After 1947 the area under the army was controlled by the Indian army. The fort houses Mughal buildings and gardens. The Independence and Republic Day celebrations and parades are held in front of the fort using it as an iconic image to represent free and secular India. The fort complex has a shopping area known as Chatta Bazaar which creates huge numbers of civic population within the complex apart from the tourist population coming to visit the fort complex.



Figure 4.29: Internal view of Red Fort

Source: <http://whc.unesco.org/en/list/231/gallery/> (23/12/2007) © UNESCO / Francesco Bandarin)

Management and Issues

The fort is owned by the government of India, and the management of the fort is under the ASI. The part of the fort under Indian Army since 1947 was handed over to ASI in 2003 under the request of the World Heritage Committee (CRCI 2009). This gave ASI possession of the entire fort enabling better management. The buildings from the Mughal era are protected under the Ancient Monuments and Archeological Sites and Remains Act 1958. The post-independence structures, which are part of the landscape, did not receive appropriate preservation efforts. For sound preservation of historic sites in India, the government passed a law in 1992 creating a buffer around the protected sites in India. The law creates a boundary 100 meters from the site as prohibited space, and beyond that a boundary of 200 meters as regulated area (CRCI 2009, 0-2). The Archeological Survey of India (ASI) and Cultural Resource Conservation Initiative (CRCI) created this Comprehensive Conservation Management Plan as a joint effort. The document clearly states a lack of definitions and laws by Indian conservation organizations. The report had to take references from UNESCO and ICOMOS documents as sound sources to determine the direction needed for preserving this place among others [CCRI 2009, xx]. The aim of the management plan was to develop a framework for long-term decision-making and preservation of the cultural heritage of the site.

The report lays emphasis on the built form of the site. There is no mention of events, which are related to the public, apart from the Republic and Independence Day celebrations and the bazaar facility. The management plan created by CRCI could have included a stronger component of public participation.

Rock Shelters of Bhimbetka

The rock shelters of Bhimbetka are located on the central Indian plateau. Located in Madhya Pradesh state, its capital, Bhopal city, lays 45 kilometers northwest to the site. Despite such a

close proximity to the state capital, the caves remained unknown until they were accidentally found by Dr. Vishnu Wakankar in 1957-58 (ASI 2011). The site was listed as a UNESCO World Heritage Site under “mixed cultural” in 2003. The site is also listed under Category I of ASI as it is a UNESCO World Heritage Site.



Figure 4.30:Location of site on world map



Figure 4.31:Site Boundary

Cultural Values

The rock shelters of Bhimbetka have 700 sanctuaries and 243 rock paintings in the core area. 178 paintings are located in clusters of the rock shelters in the Lakha-jura area (Katare 2012). The caves show the progression of cave painting from Upper Paleolithic to medieval times, and the paintings can be divided into 5 categories (ASI 2011). The categories are as follows:

Table 4.12: Time line and art expression details seen in the caves of Bhimbetka

Period \ Details	Artistic expression	Colors or patterns
Upper Paleolithic	Bison and boars, humans like stick figures	Green, Dark red and Orange
Mesolithic	Stylized figures, hunting scenes, humans and weapons depicted in detail as compared to the Upper Paleolithic period	Over all smaller

Chalcolithic	Paintings depicting contact of cave dwelling community to the agricultural community.	Paintings similar to patterns on pottery
Early Historic	Depicting riders. Emergence of religious symbols	White and red minimum use of green
Medieval period	Geometric linear and more schematic	Figures of Hindu deities started to dominate the pattern

One of the few pre-historic sites from India listed as a World Heritage Site, the physical evidence of human presence in the area is not just restricted to rock paintings; there are numerous findings of stone tools and artifacts from various ages.

The area references the ancient epic of Mahabharata. The name of the place is referring to Bhima, one of the five brother's central to the epic of Mahabharata. The name of the place, Bhimbetka, which if translated means betka, is derived from baithak (the seat) so literal translation of the word would mean Bhima's seat. The site has 21 villages in the buffer zone, and some of the villages have names related to the characters to form the epic of Mahabharata (i.e. the brothers were called as Pandavas, one of the villages is named Pandapura.) The area also displays the only example of an Iron Age wall and roof in India (ASI 2011). The area of Bhimbetka has few Buddhist stupas (mound like structure housing Buddhist relics,) and citadels lying in ruins that indicate the sites were used as early as the medieval ages.

Natural Values

The forest cover can be described as southern tropical and dry deciduous. Though not in solid condition, the forest is one of the few resilient stands left in India (Katare 2012). The cave paintings depict the natural settings, and many of the species depicted in the rock paintings are no longer existent in the area. Again, the biota is not at its healthiest state, but protection is being implemented to stop further deterioration. Moreover, the scheme is part of a natural reserve where

the wild animal population is unfortunately thinning out. A new management plan should be put in place to work towards the goals of conservation.



Figure 4.32: Picture showing one of the rock formations at Bhimbetka
Source: http://asi.nic.in/images/wh_bhimbetka/images/001.jpg

Management and Issues

The protected area is divided into two zones where the core area which covers 1,893 hectares and a buffer of 10,280 hectares. The area is also part of the Ratapani Sanctuary, which covers area of 124 sq km (Katare 2012). State government owns the area under the buffer, and the core area is owned and managed by ASI. Rock paintings are subjected to natural elements causing the deterioration of the paintings. The deterioration process is accelerated during monsoon season as some of the caves have severe problems of water seepage. (Katare 2012)

The buffer zone, which should be densely forested, is in fact thinning out due to the demands of the villages within the site. Recent study suggests there is only 10% of forested area in its prime condition (Katare 2012). To provide economical benefits to the adjoining villages, there are recommendations to implement Silvopasture (combines foraging livestock with active tree

plantation) so the land under stress for resources can be put back to its natural state. The process of recovery then becomes an economic benefit for the villages. The overall management plan should include the 21 villages as they have been the part of the landscape. The site is dotted with “Shankha” script inscriptions; this script is not yet deciphered, and is the only written record available regarding the site (ASI 2011). Understanding the script will uncover some of the unsolved mysteries existing here.

Comments on Archeological Survey of India

- The organization lacks document detailing out all the definitions and conceptual framework of organization.
- The organization relies heavily on private organizations for their expertise. Nearly all the projects involve private organization for their expertise.
- Many of the laws still implemented are old and are in need to alterations to suit the present conditions.
- The organizations published material is very thin, in this thin material it states preservation of built form and there is no mention of Intangible Culture architecture.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS FOR THE FUTURE OF CULTURAL LANDSCAPE PRESERVATION IN INDIA

Conclusion

Humans as a species cannot live in an environment and not change it. Carl Sauer mentions that culture is an agent, natural areas are mediums and cultural landscape is the product, this process is true on any location regardless of its time. This study is looking at areas or sites which can be broadly classified as historic and are examined for how they are preserved and what are their shortfalls in the current preservation practices.

The findings of the study have been consistent and they are as follows. Most laws and acts are aimed at documenting and preserving the tangible elements of the heritage. In recent past there has been an increase in understanding the intangible cultural elements play an important role in imparting meaning to the physical elements. The trend to incorporate humans inhabiting the site as the project is also on an increase. This is a good indication of holistic preservation practices but more can be done to include natives as an integral part of project. From the case studies examined for this research, baring a few exceptions the natives were used as display items, as if they are subjects to be studied and not an active part of the project. Department of Conservation (DOC), in their 2009 publication Engagement with Historic Heritage: a social marketing approach give classification of two types of projects involving public first is citizen led and citizen involved. Citizen led is a spontaneous involvement shown by interest groups, trusts and neighbors and citizen involved is initiated by outside organization such as DOC (26). Citizen led responses are more stronger in their opinion and the public are involved in the project process for a longer time as compared to the citizen involved. Projects should have components which will make the public get involved in the project thereby assuring its success.

In most cases elements or identities are never thought to be preserved until they are under some threat or danger. Out of all the projects studied some of the cases addressed economic value against preservation goals which cannot be refuted totally, but economic gains should not be final aim of the preservation model. As this creates a museum type setting where in the landscape is frozen to a particular time frame and the natives are actors in a play and the visitors are audience. Tangible and intangible elements come together to define a place and if the place is in a need to be preserved both the elements need to be preserved. 2People inhabiting that particular site or place have been doing long before the plan was drawn to let visitors experience the place, so when a place is preserved the native citizenry should be high on the priority list followed by visitors to the site.

Guidelines for India

Archeological Survey of India (ASI) is the only governmental body involved with preservation of historic sites through India. Despite of the rich variety of historic sites the organization handles, it lacks the conceptual framework for its sites management. The organization lacks any form of definition of cultural landscape (Jain 2007 and CRCI 2009). The laws amended are aimed at preservation of built fabric. This is the current condition of organized preservation in India. One cannot assume India lacks preservation practices. The pre European society had practice and traditions that preserved the landscape around them. The 'way of life' depended on the surroundings, so the society did not look at the nature only for aesthetic beauty instead revered it. The ways of life or social practices were the process which imparted meanings to the tangible elements. To explain this case we will take a look at Bhimbetka. Natives of the area hunt and gather food from surrounding jungles on designated days (Jain 2007). This is a custom which is dictated by culture of the place and the depiction of the event in form of rock painting is the manifestation of the event. Similar paintings are found on the walls of houses in the villages

surrounding the site making intangible heritage (art) part of the tangible heritage (architecture). As stated earlier both the elements of tangible and intangible come together to define the place and if appropriate preservation practices would stress on the preservation of both the elements. These were the findings of the study; the next part will try to implement the findings of the study to a site. We will be having a detailed look at preservation guidelines of Bhimbetka.

Preservation in India example of Bhimbetka

Bhimbetka is one of its kind of a site in India. It is one of the oldest sites found in India and yet it is a living site. 21 villages surrounding the site were always part of the landscape and the preservation guidelines should be built by taking into consideration the uniqueness of the site. The region has 39 other locations which display similar rock paintings, the map below will give

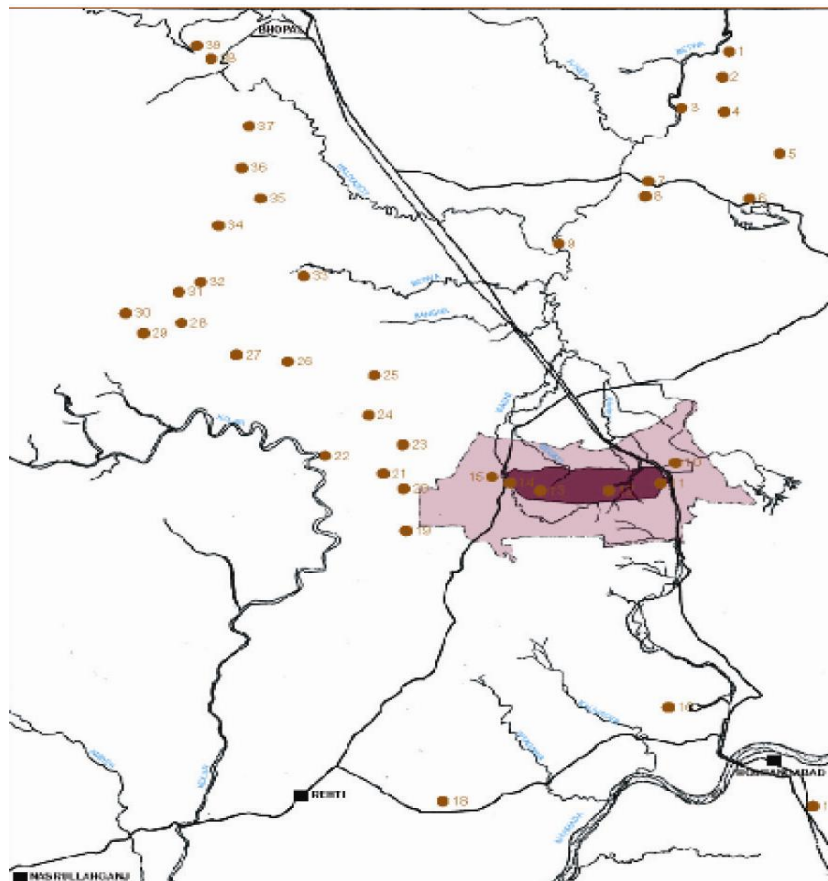


Figure 5.1: Other rock painting site locations with reference to Bhimbetka protected zone.

reader an idea of how close and densely the sits sit in the landscape.

Before any guidelines or management policy is applied on site there should be a thorough study and documentation of the characters of the place i.e. the villages should be documented for its pattern of construction and materials used. The area should be subjected to detailed ethnographic study. The farms were always part of the landscape the farming practices should be documented as well.

Table 4.13: Innovative responses/ unique features noted during case studies

Name of case study	Innovative responses / Unique features towards Preservation of Cultural Landscape
Tongariro National park (New Zealand)	First site to be listed as associative cultural landscape
Papahānaumokuākea (Hawaii)	Tourist not allowed on the site, except few locations to avoid pressures induced by humans on natural system.
Willandra Lake Region (Australia)	Site is an example of human to nature interaction
Uluru Kata-Tjuta (Australia)	Internal divisions within park for better management.
Auckland Volcanic Field	Can apply farming and land management to current urban situation
Papamoa Hill Regional Park	Changes which have eroded the historical value of the site, should be treated as a part of the site
Ocmulgee National Monument	The site displays erosion of cultural values
Chaco Canyon National Historical park	Site spread on vast landmass causing issues with management, but as the site is spread out various native Indians associate with the park adding to the value to the park
Red Fort	Once a structure takes on an image of iconic structure the preservation processes are much simple
Bhimbetka	Site displays unique values but lacks proper management

Appendix

Year	Organizations, Law and Conventions created
1946	ICOM International Council of Museum.
1949	IMC International Music Council.
1953	Publishing Unity and Diversity of Cultures.
1957	Mutual Appreciation of Eastern and Western Cultures
1970	Convention on the Means of Prohibiting and Preventing the illicit Import, Export and Transfer of Ownership of Cultural Property, and UNESCO promoted research about the fundamental problems of culture in the contemporary world.
1972	UNESCO adopted a ten-year plan for the study of African oral traditions and the protection of African Languages.
1982	World Conference on Cultural Policies. (No culture is inferior or superior, all cultures should be respected)
1984	Preservation and Development of Crafts in Modern World.
1989	International meeting to draw out ten year plan for development of Crafts.
1993	UNESCO Red Book of languages in Damage of Disappearing.
1993	Living Human treasures System.
1996	Our Creative Diversity.
2001	Protection of the Underwater Cultural heritage.
2002	The first intergovernmental meeting of experts on the preliminary draft convention for the safeguarding of intangible cultural heritage.
2003	Convention for the safeguarding of the Intangible Cultural Heritage.
2005	Protection and Promotion of the Diversity of Cultural Expression

Source: Working towards a Convention 2003, 4-12

Governmental Organisations				
Ministerial Portfolios	Minister for the Environment	Minister for the Arts, Culture and Heritage	Minister of Conservation	Minister of Maori Affairs
Government Departments	Ministry for the Environment <ul style="list-style-type: none"> – RMA administration and advice 	Ministry for Culture and Heritage <ul style="list-style-type: none"> – History Group – Heritage Operations – Policy Group – Agency Team 	Department of Conservation <ul style="list-style-type: none"> – Management of public conservation areas – Conservation management strategies and plans 	Te Puni Kōkiri, Ministry of Maori Development <ul style="list-style-type: none"> – Promotes high achievement by Maori – Ensures quality of government services delivered to Maori
Legislation	<ul style="list-style-type: none"> – Resource Management Act 1991 – Environment Act 1986 – Building Act 1991 	<ul style="list-style-type: none"> – Historic Places Act 1993 – Antiquities Act 1975 	<ul style="list-style-type: none"> – Conservation Act 1987 – Reserves Act 1997 – National Parks Act 1980 – QEII National Trust Act 1977 	<ul style="list-style-type: none"> – Maori Trustee Act 1953 – Maori Trust Boards Act 1955 – Maori Community Development Act 1962 – Te Ture Whenua Maori Act 1993
Statutory Agencies	Parliamentary Commissioner for the Environment <ul style="list-style-type: none"> – Investigation and advice Regional Councils <ul style="list-style-type: none"> – RMA regional plans, regional coastal plans and policy statements Territorial Authorities <ul style="list-style-type: none"> – RMA district plans and resource consents – Building Act consents 	NZ Historic Places Trust <ul style="list-style-type: none"> – HPA Register – HPA archaeological authorities – Property management – Advocacy – Public education NZ Historic Places Trust Board <ul style="list-style-type: none"> – Maori Heritage Council – Museum of New Zealand – National Library – Archives New Zealand 	NZ Conservation Authority <ul style="list-style-type: none"> – Conservation Boards 	Iwi Authorities/ Maori Authorities <ul style="list-style-type: none"> – Runanga and Trust Boards – Maori Incorporations – Management Committees – Maori Trusts and Reserve Boards – Marae Committees – NZ Maori Council – Maori District Councils
Non-Governmental Organisations (NGOs)				
Tangata Whenua				
Heritage NGOs and Advocates – Heritage Trusts, Civic Trusts, Historical Societies				
	<ul style="list-style-type: none"> – NZ Archaeological Association – Maritime Archaeological Association of NZ 	<ul style="list-style-type: none"> – Professional Historians Association of NZ Aotearoa – NZHPT Branches – Town Centre Assoc. of NZ 	<ul style="list-style-type: none"> – NZ Heritage Trails Foundation – Rail Heritage Trust – Defence of NZ Study Group 	<ul style="list-style-type: none"> – ICOMOS New Zealand – Museums Aotearoa – Lottery Grants Board
Private Sector				
Specialists	<ul style="list-style-type: none"> – Archaeologists, Architects, Archivists, Engineers, Heritage managers, Historians, Landscape architects, Museum specialists, Planners, Resource managers, Scientists 			
Businesses	<ul style="list-style-type: none"> – Corporate owners and managers, Concessionaires, Consultants, Contractors, Sponsors, Suppliers 			
National Interest Groups	<ul style="list-style-type: none"> – Corporate, Building industry, Farming, Forestry, Resource management, Education providers, Research providers, Nature conservation, Recreation, Tourism 			
The Public	<ul style="list-style-type: none"> – Private owners and managers, Taxpayers, Visitors, Volunteers 			

Source: Heritage Management Guidelines for Resource Management Practitioners 2004, 7

Group	Explanation	Examples
Historic place (building)	A place that contributes to an understanding and appreciation of New Zealand's history and cultures. It may include any land, temporary or permanent movable or immovable building(s) or structure(s) and anything that is in or fixed to any land.	Commercial, industrial, residential, and public building. Recreational structures (e.g. Gazebos), infrastructure (e.g. Bridges), memorials, retaining walls
Historic Place (site)	A place that contributes to an understanding and appreciation of New Zealand's history and cultures. It may include land (and water) and vegetation without any temporary or permanent building or structure. The term may include any site registered as a Historic Place under the Historic Places Act 1993, and any recorded archeological site that is not a place/ area of significance to Maori, as defined below	Battlefields, locations of important events whaling station site, historic roads, gold mining sites, boundary markers, coastal defenses, heritage trees, parks and gardens, archeological sites, historic sites of scientific value (e.g. paleontological sites).
Historic area	An area of land containing an inter-related group of historic places, buildings, structures and/or sites that contribute towards an understanding and appreciation include any registered Historic area under Historic places Act 1993, or any heritage conservation area or prescient.	Historic sites, Historic towns, rural historic environments.
Place/area of significance to Maori, including wahi tapu	A place or area of significance to Maori. It may include any wahi tapu or wahi tapu area registered under the Historic Places Act 1993, and recorded archeological sites of significance to Maori.	Tauranga waka, historic marae, maunga, awa, mahinga kai, pa, midden, Maori archeological sites.
Surroundings associated with any historic heritage	An area of land (including land covered by water) surrounding a place, site or area of heritage significance which is essential for retaining and interpreting the place's heritage significance.	View shafts of a prominent historic building or site. Designed landscapes and historic gardens and surrounding a building. Green space around a historic battle site.
Heritage Landscape	Many places and areas comprise a range of heritage values including cultural, scientific,	Auckland volcanic cones, New Plymouth's

	ecological and geological values. The full range of values of significant places and areas should be acknowledged and provided for in historic heritage frameworks. See Discussion Paper No. 3, Heritage Landscape Values	Sugar Loaf Island, Wairarapa Moana, Tongariro World Heritage Area, Mana Island (Porirua), Lake Manapouri.
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Source: Sustainable Management of Historic Heritage Guide no 1 Regional Policy Statement 2007, 7

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